THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

There is a beautiful precept which he who has received an injury, or thinks he has, would, for his own sake, do well to follow—"Excuse half and forgive the rest."—J. R. PAXTON.

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A "MORMON" ELDER'S REPLY TO A CONGREGATIONALIST MINISTER.

(*Concluded from page 411.*)

I shall now consider your fourth question, viz.:

4. "Articles of Faith." You confess a literal gathering of Israel, and yet your Zion is in America. Since it appears that Zion is a geographical fact and place in Palestine, how do you reconcile or explain it away?

The term Zion is variously applied in Scripture. It sometimes refers to a people, at others to a city and the land containing it, sometimes to a hill near Jerusalem, and at others to the district of country around it. According to latter-day revelation, Zion, in its correct and proper sense, means "the pure in heart." There was a hill Zion at the south of Jerusalem, which has been plowed over for agricultural purposes in fulfillment of the words of the Prophet Micah: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." (Micah 3: 12.) There is a great difference between Zion near Jerusalem and the Zion of the latter-days. The former was at the south of Jerusalem, which is in the southern part of the Holy Land, while the latter, according to

David, is to be "on the sides of the north." (Psalms 48:2.) Isaiah, while writing at Jerusalem, describes Zion as "a land that is very far off," and as a land "beyond the rivers of Ethiopia." (Isaiah 33:17, 18.) The Lord revealed to the Prophet Joseph Smith that the latter-day Zion was to be built upon the American continent. He has designated the spot (in Jackson county, Missouri) where the great temple which was spoken of by Malachi, the Prophet, shall be built, and to which He shall come to meet His Saints. The spot for this sacred edifice was consecrated and dedicated to God on the 2nd of August, 1833, and in the due time of the Lord that Holy House shall be erected by the Saints of the Most High, and the glory of the Lord shall rest upon it. The Lord has commenced His great work of gathering His children from the four corners of the earth and bringing them to the land of Zion, with songs of everlasting joy upon their heads. Before the eyes of all the world He is fulfilling the prophecies of His ancient prophets. He is saying "to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth." (Isa. 43:6.) At a cost of five million dollars, and labor extending over a period of forty years, the Saints of God have erected in the tops of the mountains the Holy Temple which was spoken of by Micah when he said: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he shall teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Micah 4:1, 2.) The angel seen by John has come, and the cry has gone forth, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities." These prophecies, and many others bearing on the same subject, are being literally fulfilled by the Latter-day Saints. But as it was in the days of the Messiah, so it is to-day: the people have eyes, but they see not; ears, but they hear not; and hearts, but they understand not.

In your next question you ask:

5. Re—Joseph Smith and Brigham Young, what place do they hold in your sect? How many wives had they each? What educational abilities to teach others, and do you put them on a par with the Apostles of Jesus Christ?

As I have already explained, Joseph Smith was ordained an Apostle of Jesus Christ under the hands of Peter, James and John. He was the first Apostle and the first President of the Church of Jesus Christ of Latter-day Saints. In due time Brigham Young was also ordained an Apostle and was chosen to preside over the

Apostles' Quorum. Previous to his death, Joseph Smith conferred upon the Twelve Apostles all the keys, power and authority pertaining to the Church. After the assassination of the Prophet, Brigham Young was chosen as his successor and was the second President of the Church. I cannot tell you how many wives these men had. I will say, however, that they were polygamists. So were Abraham, Isaac, Jacob, Moses, and other ancient worthies. They took their wives in obedience to a command of God, in order to raise up a righteous seed. The Latter-day Saints believe with the prophet of old that children are an heritage of the Lord, and that a man is blessed who has his quiver full of them. Neither Joseph Smith nor Brigham Young was able to boast of a college education, but in this respect they were not one whit behind the early Apostles. You remember what Paul said to his fellow-servants in the ministry: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty * * * that no flesh should glory in his presence." (I. Cor. 1: 26, 27, 29.) Now, if the Lord could use "unlearned and ignorant men," as His early Apostles were denominated, why should it be considered a strange thing that He should choose Joseph Smith and Brigham Young to assist Him in laying the foundation of His great latter-day work. Joseph Smith and Brigham Young were taught of God. The great and marvelous work which these men have accomplished bear testimony to the truth of this statement; for no men could have done the work that was accomplished by Joseph Smith and Brigham Young without the aid of the Almighty. For an estimate of Joseph Smith I refer you to Josiah Quincy, author of the book "Figures of the Past," etc. He visited Joseph Smith at Nauvoo a little before the tragedy at Carthage, and after the Prophet's death wrote:

"It is by no means improbable that some future text book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who establishes a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary of the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. * * * The most vital questions Americans are asking each other to-day have to do with this man and what

he has left us. * * * Burning questions, they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith claiming to be an inspired teacher, faced adversity, such as few men have been called to meet, enjoyed a brief season of prosperity, such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the Prophet had a presentiment of what was before him. 'I am going like a lamb to the slaughter,' he is reported to have said, 'but I am as calm as a summer's morning. I have a conscience void of offence and shall die innocent.'" As for Brigham Young, the man who could lead a colony out into the great American Desert, who could make that desert blossom as the rose, who could cause flourishing cities, towns and villages to spring up in that once barren waste, who could build railroads and telegraph lines and establish a commonwealth which finally grew into one of the great states of the American Union, seems to me to be a man whose education need not be inquired after. I need only say that Brigham Young has come to be recognized by many of the leading men of America as one of the great master minds of the nineteenth century. We *do* put Joseph Smith and Brigham Young on a par with the Apostles of Jesus Christ.

Your next question is as follows:

6. Supposing their revelations to be true, what is the destiny of those who died before those revelations; and are miracles still performed by your people?

In answer to the first of these questions I say, the Judge of all the earth will do right. He will not seek a crop where no seed has been planted. He will not condemn people for not believing something which they never heard. Where there is no law there is no transgression. All those who passed away before the restoration of the Gospel in these last days, shall have the Gospel preached to them in the spirit world. This may be strange doctrine to you, but it is the doctrine of the New Testament. It is the doctrine that was taught by the Apostle Peter. He declared that the Gospel was preached "also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (I. Peter 4: 6.) The same Apostle also taught that Christ in His disembodied state did go to the place of departed spirits and did there preach the Gospel to those who had been disobedient in the days of Noah. (See I. Peter 3: 18-20.) Replying to your second question, I will say that the same spiritual gifts which were enjoyed by the former-day Saints are enjoyed by the Latter-day Saints. Through the grace of God the Father and our Lord Jesus Christ, we enjoy the gift of prophecy, revelation, visions, healings, tongues, interpretation of tongues, etc. Being believers in the Lord Jesus Christ, we are made partakers of the signs which He said would follow true believers. (See Mark 16: 17, 18.)

Your next question reads:

7. Why are you so Scriptural in style, and yet put the Book of Mormon on an equality with the Bible; why is this?

My dear sir, this is the Lord's doing and not ours. The Bible contains a history of the Lord's dealings with His people on this the eastern continent; the Book of Mormon is a record of His dealings with His people on the American continent. While Jesus was with His disciples in Jerusalem He told them of other sheep which He had, which were not of that fold, that them also He would bring, that they would hear His voice, and that there would be one fold and one Shepherd over all. The Book of Mormon has come forth in fulfillment of the prophecies of the ancient prophets. David prophesied that truth would spring out of the earth, and righteousness look down from heaven. (Psalms 85: 11.) A similar prophecy was made by Isaiah when he said, "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation and let righteousness spring up together; I, the Lord, have created them.' (Isaiah 45: 8.) These prophecies have been fulfilled to the letter: an angel of righteousness came down from heaven and revealed to the boy prophet, Joseph Smith, the existence of a volume of sublime truth which had lain hid in the earth for many centuries. I pass over the prophecy of Ezekiel, which he made concerning two sticks, the stick of Judah and the stick of Joseph in the hands of Ephraim, which we claim was fulfilled in the coming forth of the Book of Mormon, to be united with the Bible (See Ezekiel 37: 16-19) and come to the prophecy of Isaiah, which also has had a literal fulfillment. This is the prophecy: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." (Isaiah 29: 11, 12). I have said that this prophecy has had a literal fulfillment. After Joseph Smith had translated a small portion of the Book of Mormon, he sent some of the transcripts by the hand of Martin Harris, his first assistant in the labor, to Professor Charles Anthon of Columbia College, a man learned in ancient languages. After careful examination the gentleman certified that the characters were in general of the ancient Egyptian order and that the accompanying translations appeared to be correct. Hearing how this ancient record came into Joseph Smith's hands, Prof. Anthon requested Mr. Harris to bring the original book for examination, stating that he would undertake the translation of the entire work; then learning that a part of the book was sealed, he remarked, "I cannot read a sealed book;" thus unwittingly fulfilling the prophecy of Isaiah quoted above. I am sending you under

separate cover a copy of a pamphlet entitled, "The Book of Mormon," being two lectures delivered by one of our brethren, Dr. James E. Talmage. This will give you a much better account of the origin of the book, with additional evidences of its genuineness and authenticity, than I have been able to do.

In answer to your final question:

8. Judging from your publications, there is a great omission of spiritual and moral experience, and appears only a reversion (historically) to a questionable character bearing the name of Joseph Smith. What have you to say about an experimental and spiritual consciousness?

I will say that, judging from your question, you have not read "Mormon" literature to any considerable extent. "Mormonism" is nothing, if not spiritual. It teaches men that, before they can enter the kingdom of God, they must undergo a complete regeneration; that they must verily be born again—born of water and of the Spirit—and become new creatures in Christ Jesus. It teaches its adherents that they must be honest, true, chaste, benevolent and virtuous; that they must do good to all men, especially to those who are of the household of faith. It teaches them to add to their faith virtue; to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience Godliness; and to Godliness brotherly kindness; and to brotherly kindness charity. It teaches them that unless these gifts be in them and abound they will be barren and unfruitful; finally, it teaches them to live by every word that proceedeth out of the mouth of God.

NATURE CONFIRMING FAITH.

THE basis generally suggested from the pulpit for a future life is faith—faith in revelation. This does not appeal as strongly to some minds as to others, and anything which strengthens faith in revelation is worthy of notice. Nature furnishes a strong argument for a future life. With the future assumed, there is a close analogy between the operations of nature and the life of man. It is not exact, for the reason that everything in this world is perishable, and it has been universally assumed by theologians that the future state is eternal and, therefore, imperishable. But the analogy, without being exact, is a very suggestive one. It is natural for the human mind to draw inferences from what it sees and knows. If it observes things which confirm religious faith, that faith necessarily becomes stronger, whereas if it observes things which seem to deny religious faith, that faith must necessarily grow weaker.

All nature, so far as we are aware, goes through the processes of living and dying and living again. The seasons themselves represent the stages of human life, except that they are contin-

uously renewed. We have spring, the infancy of the year; summer, the adolescence; fall, the maturity of manhood, and winter, the decline and death. There is nothing more suggestive of death than the white pall of snow concealing the earth from view, while the gaunt skeletons of trees mark the mounds of the departed; but the earth again bursts the bonds of seeming death and breaks out into glorious beauty. It is the resurrection of the year, nature arising from her temporary grave.

There are immense tracts on the earth's surface, arid, parched, desolate, producing no useful thing, and dead so far as any apparent purpose can be achieved. We know that they have been fertile and productive and perhaps the abode of humanity, but conditions have transformed them into the most inhospitable deserts. They are nature's dead territories, but they can be awakened to life by the restoration of those conditions of which they have been deprived many centuries ago, and their restoration during the past three or four centuries has been a common occurrence. Desolate tracts have in many instances been made to blossom like the rose. This is the work of man in combination with nature, but it is no less suggestive of the almost universal process of bringing the dead back to life.

Man reasons at times unconsciously by analogy, and nature is his chief guide. He may accept faith without reason—many do—but he cannot object to having his faith sustained by what to him are reasonable proofs. When he beholds in all nature seeming death and restoration to life, a process constantly going on, it must inevitably suggest the same process in the future. He knows of no other way of reasoning save that which comes through his own perceptions, and in taking a reasonable view of a hereafter he must be guided by those perceptions. They suggest a resurrection and a future state. Everything in nature suggests it. Even the perishable earth can not really die. Matter may take myriad shapes, but it can not be destroyed. If this earth were pounded to pieces to-morrow by some tremendous catastrophe, the matter which composes it would find a lodgement elsewhere, and would in the course of time become another world, or part of a world. This of itself is a mighty argument for a life. Paul says concerning the resurrection of the dead, "It is sown a natural body; it is raised a spiritual body," and that is about all that is known, for the finite mind of man cannot penetrate the infinite.—*Baltimore American.*

"When we put our shoulders to the wheel, as it is so often expressed, we must do so simultaneously with others; and we must all urge the chariot forward in one general direction, and that must be the direction in which our God is marching on."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 4, 1907.

"LEAD, KINDLY LIGHT."

THE hymn "Lead, Kindly Light" was a great favorite with the late President of the United States, William McKinley. It contains beautiful sentiments, is set to appropriate music and is sung in many of the churches both in Europe and America. A Roman Catholic Bishop recently prohibited the use of it in the services of his church, stating, as reported, that it is an appeal for spiritual light, and there was no cause for singing it there. This caused some caustic comments from Protestant ministers, and it was interpreted as conveying the "conceit" that the Bishop considered his church had no need of further "spiritual light." We believe he did not wish the hymn interpolated into the formal services provided for public worship, but did not object to the hymn nor its sentiments, at other times. We presume the Episcopal Church would take similar ground.

But singing about or asking for the "kindly light" that comes from Deity, does not prove that those who thus sing and pray in word really mean that they will follow the "lead" of that light. The condemnation of man comes through his non-reception of light when it is revealed. It has been so from "the beginning." Christ declared that fact. God has revealed the same in the present age. People now-a-days, as of old, venerate in form the things of the past—the letter of ancient scripture, and close their eyes to present light and their ears to the living word that "*proceedeth* from the mouth of God." The preachers of the word have limited the light of the Lord to that manifested in former ages and confined within the lids of one compilation of old-time books, and they deny the possibility of latter-day revelation, and thus shut the avenue through which the "kindly light" can come.

The church which takes the ground that it has come down directly without a break from the primitive Christian church is at least consistent in its position that it is superior in that respect to the conflicting systems of modern times. But like them it bars

the way to present light by new revelation. Herein is the condemnation proclaimed by the Christ. Whole Christendom is thus left in the condition described by the prophet of old who declared: "Where there is no vision the people perish." All that is really known about God and His word and will has come to man by divine revelation. "Man by searching cannot find out God." "No man knoweth the Father but the Son, and he to whom the Son shall reveal Him." It is only by that kindly light that cometh from the Sun of Righteousness that man can know God or the things of God, and the manifestation of that light is revelation.

Modern sects declare, in the language of the Presbyterian Confession of Faith: The whole counsel of God is expressly set down in Scripture, "unto which nothing at any time is to be added, whether by new revelation of the Spirit or traditions of men." If this does not put up the shutters and pull down the blinds against the kindly light of new revelation, there is no force in the English language. No wonder there has been no voice from heaven, no angelic ministrations, no revealings by the Holy Ghost for centuries, for these have not been sought for. The blind, led by the blind, have not asked for it nor believed it would be given, so "darkness has covered the earth, and gross darkness the people," while they have been boasting of "gospel blaze" and of needing nothing more. Strange that in the midst of the confusion and strife among the numerous sects, the absolute necessity of the "kindly light" of modern revelation has not impressed itself upon thoughtful minds!

But God in His infinite mercy has broken the silence of ages and shed forth the light of life and truth once more. It was in answer to the prayer of faith from a boy. Joseph Smith, who became the prophet of the latter-day dispensation, believed that the Lord would answer him when he asked for knowledge. The door was opened unto him when he knocked. The Father and the Son were revealed to him in glorious light, and the long lost communication from Deity to man was restored. The "kindly light" now shines again. Will mankind receive it? No. With but few exceptions, comparatively, they close their eyes against it. While they sing about the need of it they will not walk in it. Preachers of religion stirred up the populace to the shedding of the blood of the Prophet who brought them the living word, the glorious light of eternal truth. Yet that light still "shineth in the darkness, but the darkness comprehendeth it not." And it will shine on, increasing in brilliance, giving knowledge and comfort and guidance to those who receive it until they shall reach the perfect day.

Open your eyes, ye that sit in spiritual darkness, in continual doubt, in sectarian contention! The kindly light has come! The key of revelation is restored. Apostles and prophets divinely inspired live and minister to the sons and daughters of men. Repent of your errors and follies, turn from your human creeds and

systems, receive remission of your sins in baptism by immersion from the hands of authorized servants of Jesus Christ, and ye shall receive the gift of the Holy Ghost and come to the knowledge of the truth. And ye Saints of the living God, avoid the ways of darkness, and "walk in the light as He is in the light, and have fellowship with one another and with Him whose blood has cleansed you from all sin." Rejoice in the kindly light of the Lord which will never be dimmed again, but shall chase the darkness and fill the whole earth with His glory!

C. W. P.

Stars Wanted.—Anyone having a copy of MILLENNIAL STAR No. 8, also index, for 1904, would confer a favor by sending same to this office, for which credit will be given.

Reduction in Emigration Rates.—Prospective emigrants will be pleased to learn that we have succeeded in obtaining reduced rates to Utah, which will take effect on July 17th next. Quotations can be had at this office or from the mission and conference presidents. These reduced rates are only in effect for our regular party sailings. On making application to this office or to the presidents of the missions or conferences, accommodations can be secured on any of the following steamers: July 17th, per s.s. *Republic*, White Star Line; September 12th, per s.s. *Dominion*, Dominion Line; October 3rd, per s.s. *Canada*, Dominion Line; October 17th, per s.s. *Dominion*. We have a few berths left on the s.s. *Republic*, sailing August 14th, and a few on the s.s. *Republic*, sailing September 11th, and October 9th.

Elder Allen Released.—Elder R. Eugene Allen, the genial and efficient secretary of the European mission, has been honorably released, and sailed for his home in the mountains yesterday. He was accompanied by his sister Clara, Sisters Iona Knight, Fanny McLean and Pearl Jones, who have spent several months sightseeing in Europe. On his arrival in England, a little over two years ago, Elder Allen was appointed to labor in the Liverpool conference, and soon after was chosen to preside over the same conference. He proved to be a faithful minister and a wise president. Eighteen months ago he was called to labor in the Liverpool office. During his secretaryship, Elder Allen performed his duties with marked ability, and to the entire satisfaction of the presidents of the mission. Many improvements in the clerical work of the office have been made under his suggestion. He leaves the records in splendid shape for his capable successor, Elder John S. Smith of Salt Lake City. Brother Allen carries with him the good-will and esteem of a host of Elders and Saints in this land,

and the well-earned plaudit of the president of the European mission, "Well done, good and faithful servant."

Death of Brother John E. Hansen.—Little did we think as we bade good-by a few months ago to Brother John E. Hansen, of the *Deseret News* staff, that to-day we would be writing an account of his death. It seems to us almost incredible that such a sad event has taken place. We left him in the prime of manhood, in excellent health and spirits; to-day his remains repose in the silent tomb. He was stricken down with appendicitis in May last, and on the 22nd of the same month was taken to the Latter-day Saints' Hospital, where he was operated upon by Dr. C. F. Wilcox. The operation was highly successful and the patient seemed well on the way to recovery when he caught cold, which developed into an attack of pneumonia. He rallied, however, and seemed to be gaining strength when, on Friday morning, June 7th, he was seized with an attack of the heart, and while every possible care and attention was given him during the day, he gradually sank into unconsciousness, and expired at seven o'clock the same evening, surrounded by members of his immediate family and a few friends. For almost eighteen years Brother Hansen had been connected with the *Deseret News*. He was at first employed as a reporter, and after a few years' service was made city editor, which position he held when he died. Since the absence of President Penrose he has performed the duties of managing editor, and has assisted Brother J. M. Sjodahl in the editorial work. Brother Hansen was a good newspaper man, and an active gatherer of news. There was nothing of the sensationalist about him. He aimed to get the facts in the case and to present them to the public in clean style. He was a loving and devoted husband, a good neighbor, an ideal citizen. He was an energetic member of the Church, was for two years superintendent of the Twentieth Ward Sunday school, and at the time of his death was supervisor of the parents classes. The funeral services were held in the Assembly Hall, Salt Lake City, on the 11th ult., and were very largely attended. A beautiful and impressive memorial service was held in the Twentieth Ward Sunday school on Sunday morning, the 16th ult., in honor of Brother Hansen. The hall was prettily decorated with plants and cut flowers. During the service a number of pathetic songs were sung. The several speakers testified to the zeal and enthusiasm of the deceased; to his efficient labors in Sunday school work, and to his true, genuine, neighborly and brotherly kindness. Brother Hansen was beloved and respected by all who knew him. The community has sustained a severe loss in the death of this estimable man. Brother Hansen is survived by a loving wife and four children, also three brothers. May the Lord give consolation to the bereaved family, and enable them to look forward to that glorious time when they shall meet to part no more.—W. A. M.

LOST LOVE.

THERE is a sad chapter in the life of John Greenleaf Whittier, one of the sweetest poets that the world has produced. It is as follows:

In the spring of 1828, when the poet was twenty years old, he did his first and last courting.

In the quaint old town of Marblehead, in the home of a well-to-do shipmaster, dwelt Evelina Bray, the shipmaster's daughter. Evelina was "sweet sixteen," as pretty as a peach, and as pure as the wood violets with which she loved to decorate her hair, and with the winsome, modest maiden Whittier fell desperately in love.

During the aforementioned springtime, as the flowers were creeping up from under the snow and the landscape was taking on its first delicate touches of the summer to come, young Whittier went down to Marblehead, found Evelina, and told her of the sentiment that he could no longer conceal. To his joy he learned that the sentiment was reciprocated.

But the "course of true love did never yet run smooth," and it was already decreed that Whittier's was to be a "lost love."

The shipmaster of Marblehead was a "worldly" man, and one of his chief delights when on shore was to hear his daughter play on the piano and sing, while Whittier's parents, as well as Whittier himself, were of the strictest sect of the Quakers, in whose eyes a piano was an emblem of sin, and music the sure and certain mark of wickedness.

Between those opposite, antagonistic and uncompromising views of things there was no concord possible. Whittier knew it; Evelina Bray knew it; and like the philosophers that they were, they concluded to say no more to each other upon the tender subject—and they never did.

Five years later—in 1833—the couple met again, but no word was spoken of the affection that each knew was in the other's heart. It was the meeting of friends, that was all.

It was not until 1885, at a class reunion at the Haverhill Academy, that the poet and his sweetheart again stood face to face. Since he had last beheld her fifty-two years had rolled away! The two were now old—the rose had faded from Evelina's cheek, and into her lover's face wrinkles had stolen, and upon his head Old Time had left his rime.

But the heart never grows old, love is immortal—immortally young and fresh—and parting from his old love forever, the poet went home to write the touching lines:

Look forth once more through space and time
And let thy sweet shade fall
In tenderest grace of soul and form
On Memory's frescoed wall—
A Shadow, and yet all.

A few days ago, while attending to missionary duties, I discovered a case similar in many respects to that recorded above. I met a sweet, kindly-faced old lady, who some time ago passed the three-score and ten mark. She invited me into her humble room, and when I had taken a proffered seat, she told me the following story:

"When I was a girl of seventeen I became acquainted with a young man who was a member of the Church of Jesus Christ of Latter-day Saints. I went with him to the meetings and became deeply impressed with the truths which I heard expounded by the Elders. I was especially impressed with the hymns, and took delight in singing them. Some of them I remember now. (Here she paused and began to recite, "O Babylon, O Babylon, we bid thee farewell!") We became lovers—the young man and I—and finally decided, provided my parents consented to the union, to get married. But to our great sorrow, this they refused to do. I was forbidden to keep company with the young man, or to go to another meeting of the Saints. And all this because he was a "Mormon," although, to tell the truth, I don't believe my parents had any knowledge whatever of the teachings or character of the people whom they had so unjustly condemned. So we came to the parting of the ways, he turning to the right, I to the left. Like a mother bird that had been robbed of her young, I went home to grieve over my lost love. Some time after our separation, the young man sailed away to the Zion of the West, and I have never seen him since. I understand he married a good woman, a true Latter-day Saint, by whom he raised an honorable family.

The days, the weeks, the months and the years passed by, and time healed, in a measure, the wound made in my heart by my own parents. I became the wife of another man and the mother of four children. My life has been burdened with many sorrows, and I have passed through much tribulation. I am now a poor widow, depending on the support of an only son. I have gone from church to church seeking for rest for my weary soul without finding it. I lost track of the Saints and have not seen one for over fifty years. A few days ago I met an Elder of the Church, and old memories were at once revived. I know that your people are the chosen of God; I am going to your meetings again, and hope to be numbered with the Saints of the Lord in the near future. I thank my Creator for preserving me to see this day. "Time corrects all mistakes."—J. L. C.

To love one soul for its beauty and grace and truth, is to open the way to appreciate all beautiful and true and gracious souls, and to recognize spiritual beauty wherever it is seen. Let us cultivate and have more of this pure and ennobling element.

WHAT THE FLOWERS SAY.

Oh, Snowdrop, braving winter's cold
To catch the sun's first ray,
Now, let us hear, sweet flow'ret pale,
What you have got to say!
"When times are bad, and hearts are sad,
And life seems hard to some,
Go bravely forth, and say to all,
'The summer-time will come!'"

Oh, Lily, clad in spotless white,
And full of fragrance, sweet,
What gentle thought do you inspire,
When face to face we meet?
"Oh, Child of Earth, be pure and good,
And shed your sweetness round,
Upon your life's recorded deeds
Let blemish ne'er be found!"

Oh, Daisy, growing here and there,
Amidst the lowly grass,
What lesson may we learn from you,
As on our way we pass?
"Be bright and smiling, tho' your lot
Be cast in humble spheres,
And try to cheer the weary ones,
And drive away their tears!"

Oh, lovely Rose, the Queen of flow'rs,
All clad in roy'l attire,
What beautiful and simple thought
Does thy fair form inspire?
"Thy gifts and sweetness share with all,
And let thy beauty be
A help, a comfort and a joy
To all who gaze on thee!"

And thus we glean from ev'ry flow'r
That blossoms on our way
Some simple lesson full of truth,
A thought to guide each day:
Then let us look on ev'ry bloom,
With rev'rent eyes of love,
And read in Nature's wondrous Book.
The thoughts of God above!

SELECTED.

FROM THE MISSION FIELD.

Departures.—Elder R. Eugene Allen, of the Liverpool office, sailed for Zion per s.s. *Adriatic*, July 3rd, 1907. Elder Radcliffe Q. Cannon, of the Netherlands mission, sails per s.s. *Cedric*, to-day. Elder J. Alfred Ririe, of the Netherlands mission, sails per s.s. *Dominion*, to-day.

Releases.—The following Elders have been honorably released to return home July 17th, per s.s. *Republic*: Ambrose Woolford, George F. Smith, Bristol; Edgar E. Petterborg, Authnell Carter, Liverpool; Henry A. Grover, Ben C. Rich, Norwich; James King, John N. McQueen, Scottish; Thomas L. Schofield, Sheffield.

Appointments.—Elder George Abel Rich has been appointed to preside over the Sheffield conference in place of President Thomas L. Schofield; Elder Walter A. Dimond has been appointed to preside over the Norwich conference in place of President Henry A. Grover.

District Meetings at Ashford.—On Sunday, June 23rd, 1907, two very successful district meetings were held in the Norwood Hall, Ashford. President Miles L. Jones and the following traveling Elders of the London conference were present: Soren Peterson, Lawrence C. Blood, Nathaniel L. Smith, William A. Skidmore, Alfred B. Worsley, D. Frank Ottley, and Arthur B. Case, also Sisters Hattie Jones and Maud Stevens. The principles of the Gospel were explained in a very able manner, and the Spirit of the Lord was felt by all present. The meetings were well attended and enjoyed by all, and many expressions of pleasure were heard from those who visited us. The prospects for the work of the Lord in the Kent district are very encouraging.

A Noble Family.—On June 18th last, Sister Meta Ellerman, of Herne, Frankfurt conference, Germany, and her six children, arrived in Liverpool, expecting to sail for Zion the following day. Great was their disappointment when told by the Doctor of the White Star Line Company that they could not go on board on account of a rash which was upon the baby. Picking up her few belongings, the good woman, followed by her little ones, made her way back to the hotel. The following day she rented two rooms and made her family as comfortable as possible. She bore her disappointment with heroic courage. She cheered her children, and when they felt downcast revived them with the songs of Zion. One of the little girls purchased a German-English book and mastered quite a little English. They attended meetings and Sunday School, and sang German hymns for the Saints. The baby has got well and the happy company will go up to Zion in the near future.

FOR EVERY NEED.

"Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." (Matt. 6: 33.)

"Have thou no care,"
My Master saith to me,
For lo! a mansion fair
Awaiteth thee,
And he whose house is builded by Christ's hands
No earthly palace needs, nor spreading lands.

"Lay thou not up"
Of silver and of gold,
And I will fill thy cup
With wealth untold;
For thou shalt have as treasure stored above,
Each earnest prayer, each word and deed of love.

"Labor not so"
For meat that perisheth,
Each sparrow, fallen low,
God cherisheth;
Much more for thee is broken bread from heaven;
Unto thy thirst shall wine of God be given.

"For raiment soft"
Child, seek thou not;
Have I not told thee oft
How, without spot,
Yea, beautiful beyond thy highest thought
Shines the fair robe thy Lord Himself hath wrought?

Oh, child beloved!
I would in very deed,
By thee be daily proved
For all thy need?
Come thou with cares, or fears, or questionings,
And dwell beneath the shadows of My wings.

MARY M. REDDING.

DIED.

SMITH.—At Bradford, June 24th, 1907, Mary Binns Smith, age 75 years. The deceased was a faithful Latter-day Saint.

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